

PROTEST FROM CATHOLICS

DECLARATION AGAINST PRESENT PUBLIC SCHOOL SYSTEM.

Representatives of Catholic Colleges Place Themselves on Record at Chicago Conference.

A dispatch from Chicago last night says: A declaration of the Catholic position on education in the United States was adopted today at the closing session of the national conference of the Association of Catholic Colleges. The resolutions comprising the declaration received the unanimous assent of the representatives of seventy different colleges practically the entire collegiate system of the Catholic Church in America. The delegates on adjourning were enthusiastic over the results of their labors, feeling confident that the conference has been a marked success.

The declaration adopted was as follows: First—That this association of Catholic colleges request its president, Rt. Rev. Thomas J. Conaty, respectively to call the attention of the bishops of the United States, at their annual meeting, to the college conditions, and especially to the importance of the high school movement.

Second—That the tendency of educational legislation in the United States, to the neglect of the systematic and well-defined effort in certain quarters toward absolute state control in education, thereby threatening and crippling all private educational effort, thus depriving a large class of the citizens of the liberty of maintaining schools in which their religion shall be made an essential element.

Third—That we remind legislators of the rights of conscience guaranteed to us by our American citizenship, and call their attention to the system of schools which our people have maintained at great expense and sacrifice.

Fourth—That we protest against the unfair and unjust discriminations resulting from much of the educational legislation, and we appeal to the fairness, wisdom and sense of justice of the American people to protect us from such illiberality.

Fifth—That this conference of Catholic colleges desires that we are just in asserting that our college system deserves the generous co-operation of all intelligent and Catholic education, and we pledge ourselves to use every effort to perfect still more our collegiate conditions.

Sixth—That we call upon all Catholics to recognize the imperative need of a more perfect organization of our educational system, and we assure them that with a fuller development of this Catholic high school we shall have a complete system.

A cablegram of congratulation was received from Pope Leo XII at Rome. The message read as follows:

Rome, April 12, 1901. Conference of Catholic Colleges: The holy father thanks you for the good work expressed by you in the name of the conference of Catholic Colleges, and bestows most heartily the apostolic benediction. R. M. RAMBOLD.

The cablegram was in answer to a message which the convention sent to the pope when it convened.

Following officers were chosen to serve during the ensuing year: President, Right Rev. Thomas J. Conaty, D. D., rector of the Catholic University, Washington; Secretary and Treasurer, Rev. John Conway, S. J., Gonzaga College, Washington, D. C.; members of the standing committee—Augustinus, Rev. John Conway, S. J., Villanova College, Villanova, Pa.; Benedictines, Rev. Vincent Huber, St. John's College, Peru, Ind.; Fathers of the Holy Cross, Rev. James Francis, St. Mary's College, Emmitsburg, Md.; Jesuits, Rev. John Conway, Gonzaga College, Washington, D. C.

Great interest attached to the closing session of the president of the conference, Mr. Conaty of Washington, D. C.

He spoke as follows: Gentlemen of the conference: The work of our third annual gathering is at an end. Its word is the word of organization, the word of unification in education. You are here to deliberate on the days spent together in deliberation have been witness to the benefit of our collegiate instruction. The difficult problem of entrance examinations has been solved. Carefully prepared and admirably well delivered papers have been presented to us for serious reflection. The teaching of the important branches of the sciences, English and Greek have been treated in a masterly manner, and the committee appointed for that purpose will report to the next conference a practical plan to incorporate into our system the valuable suggestions which have been made. The discussion of the need of development of the high school movement as an essential element in our educational success, while the study afforded to us of the plan and purpose of educational legislation should open the eyes of all to the dangers which threaten our liberty of conscience by the tendency toward state control, and the danger to all agencies in education, thus crushing all individual effort and crippling all attempts at private schools, in which our religion is made an essential factor.

We are citizens as well as Christians, and we refuse to bend the knee to the fetish of state paternalism, and claim, by virtue of our citizenship, the right to educate our people in schools which our conscience approves. We appeal in the name of the spirit of common citizenship to the spirit of justice and fair play, and we stand ready to defend our claims in the name of true citizenship, and claim, by virtue of our citizenship, the right to educate our people in schools which our conscience approves. We appeal in the name of the spirit of common citizenship to the spirit of justice and fair play, and we stand ready to defend our claims in the name of true citizenship, and claim, by virtue of our citizenship, the right to educate our people in schools which our conscience approves.

The keynote of this conference is organization-unification. This calls for a binding together of all the elements that make our system, and a determination that we will leave nothing undone until we have succeeded in a complete unification of the university stands at the head of our system, and thus guarantees to college and school the completion of all educational effort. Let our watchword be the Catholic system of education for our people—no link missing in the golden chain which binds mind and heart, and leads to the God of God. Our schools, our colleges, our universities, the safeguard of our conscience, the protection of our liberties, the guardian of our knowledge, the crown of our citizenship. May God bless our work, and our country honor our sacrifices in the cause of Christian education.

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Col. Comba Ordered Home to Avail

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From the various trees came the dyes which they used in coloring the kapa cloth, and in tattooing their skins. The medicinal uses of the kanakas, or native doctors, was gathered exclusively from the forests and fields.

The islands once abounded in sandalwood, but the great demand for this wood in Canton, China, for incense and for the manufacture of furniture, has caused a trade which quickly destroyed the forests of this tree. Between 1810 and 1825 this trade in sandalwood was at its height, and while it lasted brought great wealth to the king and chiefs in guns, ammunition, liquor, boats and small ships, which they received in exchange. It brought from 6 to 10 cents per pound. It was the first export of the island, and the first to be shipped to the United States. The sandalwood was so scarce that it was exported to China as a false sandalwood, called by the Chinese "the wood of the gods." The wood, when dried, possesses a fragrance strongly resembling that of the sandalwood. It has also good building and excellent burning qualities, and is used for torches in lighting.

The ohia-hia is a durable timber, and is used for railroad ties, and for the construction of a very hard wood, closely resembling ebony. For fence posts the wood of the mamane is said to be the most durable, while it is also a good firewood.

The halapae was once used by the natives, who carved their idols out of wood of this tree, and used it for the construction of their houses. The wood is very hard, and is now being used for the construction of the new government buildings.

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